UNITY

FREEDOM FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

Editors

John Haynes Holmes Francis Neilson

Preparing Public Opinion

By FRANCIS NEILSON

The Supreme Need of the Hour

By WILLIAM C. ALLEN

The Law of Life

By ARTHUR L. WEATHERLY

VOLUME LXXXVI NUMBER 8

Chicago, November 11, 1920

PUBLISHED WEEKLY

UNITY

ESTABLISHED 1878

$3.00 PER ANNUM.

With THE FREE RELIGIOUS ASSOCIATION OF AMERICA, THE CONGRESS OF RELIGIONS, and all other organizations and individuals seeking to widen fellowship and to realize the Brotherhood of the Spirit unrimmed by creed, form or sectarian prejudices

EDITORS
JOHN HAYNES HOLMES
FRANCIS NEILSON

ASSISTANT EDITOR
EDITH LLOYD JONES

Vol. 1 March 1, 1878 No. 1

THE

Pamphlet Mission

FOR

FREEDOM, FELLOWSHIP & CHARACTER

IN

RELIGION.

Publishing Committee:

Robert Collyer, Chicago. Wm. C. Gannett, St. Paul.
Jenkin Ll. Jones, Janesville. C. W. Wendte, Cincinnati.
J. C. Learned, St. Louis.

PUBLISHED SEMI-MONTHLY AT 65 WASHINGTON ST., CHICAGO.
Per Year, $1.50. Single Number, 10 Cents.

Frances L. Roberts, 65 Washington St., Chicago, - Business Agent.
J. T. Sunderland, 65 Washington St., Chicago, } Editors of
Geo. W. Cooke, Grand Haven, Mich., - } "Notes and News."

EDITORIAL CONTRIBUTORS

Charles E. Beals
Harry Foster Burns
Charles W. Casson
George Willis Cooke
Percy M. Dawson
Frank C. Doan
Charles F. Dole
James Waldo Fawcett
Zona Gale
Emil G. Hirsch
Chester Lloyd Jones
David Starr Jordan
George Grover Mills
Susan M. Quackenbush
Frederick Starr
Jabez T. Sunderland
Albert R. Vail
Arthur L. Weatherly
James H. West

UNITY PUBLISHING CO., Abraham Lincoln Centre, 700 Oakwood Boulevard, CHICAGO, ILL.
"Entered as Second-Class Matter, January 12, 1899, at the Postoffice at Chicago, Illinois, under Act of March 3, 1879."

Sample Copies of UNITY Sent Upon Request

DREXEL State Bank

Cottage Grove Ave. *and* Oakwood Blvd.

Thirty-two years of conservative banking, combined with service and courtesy for every depositor —large or small—is the record of this bank . . . . . .

Your savings and checking account cordially invited

Resources Six and one-half Million Dollars

Contents:

EDITORIAL—
Notes 114
Preparing Public Opinion.—Francis Neilson..... 117
THE PULPIT—
The Law of Life.—Rev. Arthur L. Weatherly..... 119
CONTRIBUTED—
Historic But Empty Churches.—A. V. T..... 122
India Never Before a Subject Nation.—J. T. Sunderland 122
The Supreme Need of the Hour.—William C. Allen... 123
CORRESPONDENCE—
The Community Church..... 123
SELECTED—
St. Mark's-in-the-Bouwerie: A Community Church.—*—Donald Worth Marshall* 124
George Lansbury's Visit to Russia..... 125
THE STUDY TABLE—
Sex Education.—Susan Quackenbush..... 126
POETRY—
Mars and Mammon.—Julian A. DuBois..... 115
A Home Prayer.—J. T. Sunderland..... 123
THE FIELD—
The Oriental and Occidental Forum..... 127
Where Uncle Sam's Money Goes..... 127
Compulsory Military Service..... 127
Free Black as Well as White Women.—*Mary White Ovington* 126

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXXVI THURSDAY, NOVEMBER 11 NUMBER 8

MARS AND MAMMON.

Who said the ancient gods were dead,
Rejoicing at their obsequies?
Two rule the world we love to-day
And riot in our miseries.
The one, fierce, resolute and vain,
With terror dripping from his hands,
Marshals our youth to untimely death,
And blasts the fruitage of our lands.

The other, wily, dexterously
Spins round our souls his golden web;
Exults to note, mid mild protest
Our high ideals slowly ebb.

And where betwixt this mighty twain
Shall Christ's All-Father find a place?
What boots it that our lips proclaim
The Prince of Peace, the God of Grace;
Our deeds belie our words, and praise
The Powers to whom we homage pay.
Who says the pagan gods are dead?
We are their shackled thralls to-day.

JULIAN A. DUBOIS.

Mr. Harding's triumph was only what was expected and prophesied. Let not the Republican candidate, however, take any satisfaction to himself or to his party for this stupendous victory! This election was an expression not of confidence and admiration but of *disgust*—disgust with the Wilson administration, with the Great War, with the Versailles Peace, with the League of Nations, with all the hypocrisy and betrayal of the last four years. Part of this disgust is measured in the vote which elected Mr. Harding. The deeper, nobler, more constructive part is found in the unprecedented vote cast for the two minority parties headed by Mr. Debs and Mr. Christensen. Here disgust was something more than disgust!—it was indignation, denunciation, prophecy, and consecration to better things. Four years of oligarchic rule under Harding will prepare the country in 1924 for another election by disgust and protest—this time directed against the Republicans, and registering itself on the ballot not of the Democrats but of a great third party of social emancipation. Well satisfied with what has today been done, we can abide with patience the greater task that awaits us on the morrow.

We have the utmost sympathy for President Wilson in his invalid condition; and at the same time the utmost disgust for the public uses which are being made of this condition. Last June, at the time of the Democratic convention, after many months of studied concealment of the real facts in his case, the President was suddenly dragged out into the light and revealed as a well man. He was interviewed, he was photographed, he was made to walk up and down before the gaze of curious reporters. He was as strong as ever—and therefore well able, of course, to control the convention, retain the leadership of the party, and perhaps even accept the nomination! A few days before the election, there is a sudden change! Again, after months of seclusion, the President is revealed—this time as a hopeless invalid, broken in body and spirit, a soldier wounded unto death for his country, a statesman speaking his last words to his fellow-citizens! Can we not almost hear the political managers saying, There's a million votes in this exhibition? To us, such methods of propaganda are as disgusting as they are pathetic. President Wilson is a desperately sick man; this wanton use of him for partisan purposes is evidence that he has for months been a helpless automaton. Is there no mercy in those who love and serve him, that he should be thus betrayed to scorn?

We wish that all readers of UNITY might read Robert Dell's article in the *Nation* for November 3rd, on "The End of the Entente." Here is told the story of the break-up of that understanding or alliance between France and England which was formed before the War in a common hatred and fear of Germany, and which constituted during the War the back-bone of the Allied organization. Now that the German terror is removed, the hollowness of Anglo-French amity is immediately revealed; it has taken less than two years to turn the two nations from friends into jealous rivals. Thus goes another fond illusion of the great struggle! We remember hearing Charles William Eliot, in a speech at the Unitarian Festival in Boston in 1917, hail the alliance of the great nations against Germany as the foundation of the new world-state of the future. If we are to have internationalism, he said, the nations must be cemented together; and the only cement which will hold "is blood." We have never forgotten the feeling of horror which swept over us, as we heard this noble old man mouth with vengeful unction that one word, "blood." Well, we had blood enough in those four years from 1914 to 1918! If blood is the cement of internationalism, we would think the Allied world would be bound together like adamant. As a matter of fact, of course, the nations were never more jealous or hostile; international organization and peace never so far away. The idea that friendship can be a product of war, even for those who fight and die together, is only a part of the superstition of war. When shall we be rid of this superstition, and realize at last the truth that no good can come out of any war?

If anything could be more terrible than the deeds of atrocity committed by the Germans during the Great War, it is the growing tendency of other nations today to approve these deeds and copy them. The adoption of German methods of warfare such as poisonous gas, liquid fire, etc., became the regular practice of the Allies while the battle was on. Now that the war is over, the military and naval authorities of the Allies are tumbling over themselves to prepare for the conduct of their next war on identically the same basis as that adopted by Germany in recent years. In other words, we are being given excellent Allied authority to the effect that the German policy was right after all, and that the other nations must "go and do likewise." For example, Lieut. C. M. Faure, of the British Navy, in discussing the Lusitania atrocity, writes, "The question of sinking enemy merchant ships at sight is perfectly justifiable, as such ships form part of the lines of communication." Speaking further of submarine warfare, the English lieutenant says, "Commerce raiding by submarines is terrible and loss of life must ensue. . . . . Germans acted up to their principles and sunk many ships without warning. Such a definite rule of submarine warfare is undoubtedly the best." It is evident from such statements as these, that the world owes all kinds of apologies to the late government of the kaiser. Indeed, we wonder why on earth it was so necessary to fight the Germans if they were so right in these matters. As to the next war, the mind simply reels at the prospect!

The report of Chief Magistrate McAdoo, of New York, that arrests for drunkenness during the second three months of prohibition numbered 1395, as against only 571 for the first three months, will be disturbing only to those who are foolish enough to believe that a vast social change can be established completely and all at once. It is inevitable that prohibition should be evaded and fought in every one of the numerous ways known to those who lack all sense of public spirit, and live by preying upon the weaknesses of their fellowmen. The enforcement of prohibition, especially in our larger cities, will be a matter of difficulty and partial failure for a period at least of a generation. Not until the last of the present-day liquor-sellers and liquor-users has died off, can the problem be regarded as at an end. Meanwhile, however, a new generation is growing up which knows not alcohol. Slowly but surely, this new generation is taking the place of the old. When it has entered fully upon its inheritance, only in the most out-of-the-way nooks and corners will be found the forlorn survivors of the age which is gone. Revolution, after all, can only achieve its ends by evolution. We do not leap but grow into our new experiences and standards. It is the lesson of the mustard seed all over again.

In all the mad orgy of high prices which has been afflicting us in this country, nothing has seemed to us so tragic as the high cost of books. We could pay $90 for a $40 suit of clothes and $12 for a $5 pair of shoes without undue complaint; but when it came to paying $2, $3 and even $5 for a $1.50 book, our spirits broke. We even learned cheerfully to go without food and clothes and coal, but we revolted at the prospect of going without books. To starve our library is like starving our children—it can't be done! And yet, even in this crowning abomination of profiteering, there is compensation, and a way of escape. For we are discovering anew the second-hand book shop which we knew in our college days, and are buying for 50 and 75 cents, books which are infinitely more precious than any just hot from the presses. In these dusty corridors of entertainment, lore and inspiration, the evil of profiteering seems still unknown. The second-hand book dealer, unlike the hotel-keeper who sells a 10 cent grapefruit at 30 cents the half portion, seems not to have learned that a musty volume of the "Poems" of Felicia Hemans or the "Essays" of Hazlitt, purchased for 25 cents, should in these days be sold for not less than a dollar, or a dollar and a quarter. Unused to the ways of the commercial world, as befits a book-lover, his prices are still as moderate as his volumes are ofttimes rare. Furthermore, it is surprising to find how swiftly the new publications find their way to the second-hand shops. So we are frequenting these forgotten haunts of paradise, and we advise others to do the same. All we need is patience, the virtue of biding our time, above all, the wisdom of Emerson that when a new book comes out, we should read an old one—and all things shall be ours! We venture the opinion that a library bought of second-hand dealers will in the long run be a better library than one bought from publishers' catalogues.

We are glad to see that Dr. Elwood Worcester, of Boston, is vigorously defending the work of healing at his church, which is known the world around under the name of the Emmanuel Movement. This work holds no such public attention today as it did in the period of its beginning. At that time it was a sensation. But it has been faithfully pursued through all these years at Emmanuel Church, and has an enviable record of beneficent achievement. Lately it has fallen under renewed attack, which recalls the early and stormy days of the movement. Whereas, however, hostility developed in the beginning because Dr. Worcester attempted healing at all, it now appears because he does not attempt to heal without the co-operation of trained physicians—that is, by faith utterly. All the sanity characteristic of Dr. Worcester and his colleagues at the start, now characterizes his reply to these most recent assaults upon his work.

"I have been criticized," he says, "for my lack of faith, because of my respect for science and for physicians. I can bear all this criticism with equanimity, nor do I see any other way than that which we have chosen in which the church can wisely and profitably engage in such work."

In speaking thus, Dr. Worcester is justifying what is after all his chief contribution to this particular field of religious activity—namely, the enlistment of the scientific man in the work of spiritual service. For the first time this whole business of healing, so befogged by ignorance and so perverted by superstition, has been dragged out into the light of day, and placed firmly upon a foundation of reality. This is an accomplishment of inestimable value. As to healing itself, Dr. Worcester speaks a word calculated to provoke thought, when he says—

We can count the Christian Scientists and marvel that, with all their vagaries, they have in a few years collected as many members as the Episcopal church, with all its organization and its splendid bishops and ministers, has attracted in more than two centuries.

Preparing Public Opinion

Why should it be necessary to keep a censor of news at work now for the sole purpose of deluding the people of America as to what is taking place in Europe and particularly in Russia? There can be only one reason for suppressing facts and garbling news concerning the condition of the Soviets and the military position of the interventionists, and that is to enable a group of interests in America to continue their work of assisting the French imperialists in their attempt to overthrow Lenin and restore the czarist regime—not for any love they have of the Romanoffs, but because there are certain interests that know it is impossible to exploit Russian natural resources so long as Lenin is in control. During the summer we had many examples of the work that was done by censors official and unofficial in the interests of these groups, but now Mr. Duranty, the Paris correspondent of the New York *Times*, informs us of a censorship operating in Paris whose exertions to suppress news are so absurd as to be beyond belief. Mr. Duranty tells us that the Paris papers "are full of stories of peasant revolts, anti-bolshevist successes, and labour demonstrations hostile to the Soviets in the great cities." It is really incredible that such reports should find their way to French journals at a time when numbers of reputable English eye-witnesses of events and conditions in Russia are constantly denying cock-and-bull stories of this kind. Mr. H. G. Wells has recently returned from Moscow and seems to be very busy giving his fellow countrymen an account of Russian affairs which does not in any way jibe with the reports spread in the Parisian press. There must be some sinister purpose in all this work of the censors in suppressing news and garbling facts. How often of late have we heard that Petrograd is in open revolution and Moscow under a reinforced state of siege, that Odessa has been captured by rebellious peasants, that Kerensky is at the head of a Russo-Polish campaign against Soviet rule?

How often have we been told that Wrangel had a great and almost invincible army which was moving steadily forward, and that Trotzky's troops were in full retreat? For months now we have been told that Lenin's rule was shortly to come to an end and that Moscow would again be in the hands of the czarists. These are the reports that have been circulated in the French and the American papers from time to time during the summer, and now Mr. Duranty asks, "What is the purpose of this campaign of misinformation, exaggeration and concealment?" Then he goes on to tell of facts suppressed by the French censor and says:

> "The extent to which the French public is being influenced in one direction is marked by the fact that not a single newspaper here refers to the recent truce between the Ukrainian Nationalist Army and Bolshevist forces and only the Socialist *Humanité* to its first consequence, the heavy defeat of Wrangel in the region of Nikopol—where the Reds claim 11,000 prisoners—and perhaps the even more dangerous Red drive against his extreme left flank in the region of Kherson, where the Reds claim to have crossed the Dnieper and captured the town of Alocki and villages to the south and northeast."

Since this message was sent from Paris, Americans have learned that Wrangel is in full retreat, that he is evacuating Taurian territory, and falling back upon his base in the southern Crimea. The truth about Wrangel's forces can no longer be suppressed, but no one will show the public how they have been deluded, how they have been fed on false hopes all through the summer. One might well ask what was to be gained by the work of suppressing facts and circulating news that did not have a scintilla of truth in it? Mr. Duranty says, "It is quite possible that French opinion is being carefully prepared for definite intervention against Soviet Russia." And has American opinion been carefully prepared for the same purpose? It is evident that these reports circulated in the American and French press came from the same source, and our press has been stuffed with them. We were told frequently that Wrangel would have the military aid of a great force of Cossacks. It is clear now that there was never any prospect of this and indeed no hope is held out of Wrangel's campaign succeeding. He will fail because his efforts at reform are being "vitiated by the same czarist group that marred the efforts of Denikin and Kolchak." What a miserable waste of life and treasure this business of intervention in Russia has been! It has survived this long only by suppressing facts and circulating utterly false reports of Russian conditions. And after all the terrible carnage and disease of the past two years Mr. Duranty informs us "there is little or no organized

opposition to the Bolshevist despotism, which is strong, intelligent and ruthless. Served by a system of espionage without parallel in history, the first spark of revolt, civil or military, is quenched in blood. . . . Opponents are beaten more by their own incompetents than by the Red Army, and still Moscow stands impregnable in hands of men who are tirelessly striving to bring about the same state of ruin and desolation in Europe and America."

What then is the next move to be made by the Allies? If French opinion is being prepared for a definite policy of intervention on a great scale against Russia, where will she get the troops and the munitions for such a campaign as the defeat of Trotzky's armies and overthrow of the dictatorship of Lenin will entail? Is it to be imagined for one moment that the American people will lend their support any longer to the mad desires of French imperialists and the czarist groups? Where else is France to look for aid? Neither Great Britain nor Italy will support her. Both these countries are doing everything they possibly can to reopen trade communications with Russia. Already orders have been placed in Great Britain by Russian firms for millions of pounds of goods, and Italy heartily desires peace in Europe so that she can settle down to the work of stabilizing her finance. America then is the only country that France can look to for assistance, but surely the time is come when the best way America can help the French people is by telling the imperialists that any further schemes or plans of intervention are not to be tolerated.

At the time of the armistice it was thought by numbers of people who had tolerated the censorship of news during the war that there would be no more need for hiding facts from the public; they were by that time disgusted with the system. It was not, however, until many months after the armistice that certain bureaus of information closely allied with the censors of news put up the shutters and dismissed the staffs. Then there burst upon the deluded public a flood of pamphlets, essays, and bulky volumes containing revelations of the departments concerned with the work of distorting and withholding facts. What was done in this direction to help to win the war staggers the imagination. But how many people read these revelations? Most of us are so glad to see the end of the destruction of life that we seldom bother about the means adopted by governments for deluding the public. Still there are a few who are not inclined to let this matter of the censorship drop, and there is enough information given in the books of Col. Repington, Lord Fisher, Lord French and Lord Jellicoe, if one had the patience to gather it together to prevent its being dropped. And if such information were contrasted with the reports that had the sanction of the censor, every decent-minded person would hope for any fate in a war rather than submit to having the truth destroyed for military purposes. It was bad enough during the war but what is to be said of the censorship that is at work now? Is it official or unofficial? Who is responsible for what Mr. Duranty calls "this campaign of misinformation, exaggeration and concealment"? The people that are responsible for it represent the interests for which the French imperialist and the czarist groups conduct the policy of intervention. The public has not been asked to give their sanction to this policy. Indeed a great deal of the work of intervention has been carried on by officials whose governments have not officially been at war with Russia. The whole matter is an extremely severe commentary upon the political intelligence of the people of France and America. And now that Wrangel has had a disastrous setback and is retiring towards his base at Sebastopol the policy of intervention may be given up as utterly futile and with it the censorships responsible for deluding the public with false information.

FRANCIS NEILSON.

With one new battleship just launched, and seventeen more battleships and cruisers on their way it is disconcerting to learn that there are 400 vacancies at Annapolis crying for young Farraguts who answer not. Many tentative reasons are given in the press-accounts for the general apathy towards what used to be considered a highly desirable opportunity for a young man: the vanishing lure of the naval career, the low remuneration of naval officers, and the excellent opportunities open to young men in other professions; the rigors of the entrance examinations and the exacting standards of the Naval Academy; and last and most significant, the general reaction against warlike activities. One candidate, says the New York *Times* account, backed down because he was offered a high salary in civil employment; another failed to pass the entrance examinations; still another yielded to his mother's persuasion not to enter a career which might ultimately take him to war; while a fourth who had already been to war decided that he had "seen enough already." There are, no doubt, many other reasons. Perhaps some possible candidates prefer to remain on shore and take a chance on becoming Secretary of the Navy without ever even having to be sea-sick. The reasons for the vacancies are manifold and hypothetical, but there is one safe bet in the situation. Unless Mr. Daniels (or his Republican successor) can devise some way to make his ships automatic, they will have to stick close to their docks and never go to sea.—*The Freeman.*

To give a man a roof over his head is important, but to awake his heart, to feed in him the germs of sympathy, tenderness, and purity, to stir within him the sleeping enthusiasm for truth, is still more important. To get a man on in the world, to let him have welfare and peace of body, is good, but to refine his imagination, to lead him to love the beauty of God's world and to be enthusiastic in his admiration, though he never be able to express that enthusiasm, is still more important.—*Stopford A. Brooke.*

THE PULPIT

The Law of Life

By Arthur L. Weatherly.

Life is more than meat. Life is more than existence. The life process, of which we are a part, is a continuous development of consciousness. The lower forms of life show to us no evidences of self recognition. But as the nervous organism becomes more highly developed, the conditions arise under which we see self-consciousness becoming more and more evident.

This whole process is repeated in the life of the individual. Only slowly and by what seems at times painful effort does the baby learn the existence of its "ego," the personality, the self, which remains, after it is known, as an unfathomable, unsolvable *mystery*. This process is seen repeated in the spiritual life of the individual. At the present time there are people in all stages of the development of this higher consciousness. Some men are barely more than the beasts of the field. They eat, drink and are merry. They work in order to have the means to gorge their stomachs or to arouse their emotions. They find life on no higher plane than personal ease, comfort and gratification. Here we see sorrow and pain met as the gadflies, and pleasure as the sedative of existence. Some women, who are neither home makers, wage earners, nor factors in the wholesome progress of mankind; who eat, play bridge, and go to the theater, who emulate the peacock and the savage in modes of dress, who are the white man's burden, have a consciousness which is not a whit higher than that of the ostrich.

But this is the mystery and at the same time the inspiration of the race: that the sons and daughters of men have the power, yea, the divine opportunity, of rising from the brute level to higher and higher states of consciousness; higher and higher recognition of the significance and capacity of a human soul.

Life, then, as I am considering it, is not mere existence, the mere response of the body, including the brain, the stimulus of external excitement. Life is the progressive consciousness of the inherent power of the individual for self-direction and self-realization. Man, when he views himself, when he looks within (but these analogies drawn from man's relation to the external world are weak and inadequate), man, when he feels within himself that he is a creative being, becomes conscious of the vital forces which are in his soul, enters upon a new, a higher, a spiritual state of consciousness. Pain and pleasure, joy and sorrow, cease to be entities, to be avoided, but experiences to be used. The end sought is not the heaping up on the credit side joy and diminishing on the debit side pain. The end is in the self itself, in the blossoming of the soul, in the hardening of the spiritual muscles and the strengthening of the moral fibre. The mathematician realizes this truth in the solving of a complex problem. The problem affords pleasure, mixed indeed at times with real pain, but the solution of it is sought because it adds to the mathematician's power, to his grasp on and insight into the science to which he has devoted himself. To go on day after day doing the same thing over and over, without learning anything of its relation to life itself, is to proclaim one's lack of consciousness.

Motherhood is a fact. It is an experience in life that brings pleasure and pain. But the mother, who is most conscious of the significance and meaning of this sacred and divine experience, finds her life blossoming and unfolding and gaining in richness, beauty and power. Life, for the individual of high and divine powers and capacities, is only life when the emphasis is placed on the terms of his spiritual possibilities. To have them and not to use them is not to live in the highest human sense.

By law of life I mean the condition of life, that condition which the experience of man has discovered is the one which is essential to man's grip on himself, to his realization of himself as a being into whose soul the varied facts of life must come even as the chemical elements of the earth must enter into the living processes of the rosebush in order that it may bud and blossom and give its beauty and fragrance to the world.

The sturdy oak is alive, it holds within itself the secret of the universe. Its giant branches have power to withstand the lashings of a winter's gale. This power is seen of men. It can be studied and tested and measured in terms of stress and strain when the oak becomes a part of the ribs of a ship. But the power of a human soul to stand the stress and strain of human life, the power of a soul to lift itself above its external and material condition, the power of a soul to affirm and deny, to say, "yea and nay," who can measure? Who can even estimate it? The man who possesses it does not know and cannot measure it.

Life for the individual is private, and not public. It belongs, so far as we know it, to the soul. Life in the large, in the whole, we call God. This process of life in God is God finding himself. The process of life for men is that of finding themselves. And we find ourselves as we find the conditions of the fulfillment of the possibilities of our souls. The end is hidden from us. The present and the past are all we know. But if we are to enter into the unknown, the future, with real courage and with true wisdom, we must know the condition by which we gained the present. We may not know the future, but we can know the condition of life, the progressive life, in the future as in the present, because life is the same. What changes is not life, but the material to which life responds. Every kindly deed, every heroic action, every loving and tender expression of man's sympathetic nature, adds to the sum total of experience, which means that in these respects as well as in others, the sum total of the environment to which men respond, is being continually enlarged.

The world for man, the world in which he lives, moves and has his being, is not fixed. It pulsates with life. But life is continually responding to the world, and the world is continually embodying in its traditions, aspirations, hopes, dreams and ideals the constantly changing material upon which the souls of men thrive. A Plato and a Socrates could live without the cry of the slaves piercing their souls. Even a Jesus has no condemnation of this institution. A St. Paul could return a man to slavery. War does not disturb the serenity of a Seneca, and the horrors of the amphitheater brought no twinges of heart to the Roman matron. A St. Francis found no words of fiery denunciation against the crusade, and a St. Bernard could preach one, even though he could raise his powerful hand against the persecution of the Jews. A Calvin could burn a loving and tender man like

Servetus, and even pious Christians could once take pleasure in the writhings of aged women, accused of witchcraft, as they died in the flames. Even today kindly people without any hesitation prepare for war that means indescribable suffering for men, women and even children, and others find no sickness of heart as the State, in the exercise of its power chokes with a rope life out of poor, ignorant and inefficient brothers of ours.

But the world changes. It moves. What once men looked at as a source of pleasure becomes to us an occasion of pain, or arouses feelings of disgust. What once was the ordinary process of society becomes indecent and is banished from the light of day. Not because life is different, not because we are essentially different from the men and women of Babylon or of Athens or of Rome or of Geneva, but because we have increased in knowledge and gained in wisdom do we react differently to these human sacrifices. A new day has dawned, and we therefore are a new people. It is a new earth and therefore we see a new heaven.

Life, then, is the capacity to use these new facts to interpret the New World that is appearing every day. And this capacity comes from man's ability to enter into the life of the world, into the life of others. Man by himself learns nothing. Add another man and civilization begins, just because they have the sympathetic capacity to enter into each other's lives, because they feel the need of companionship. If this were not true, these two would not make a social order, a society, but would either fly from each other or at one another. In either case there would be no social life, no mutual exchange of experiences, no comparison, by which the relations of men to the external world could be tested and sorted so that the present might inherit the past.

But men do have the capacity for sympathy. In small degree in the beginning, but enough to impel them to the "together" life. Out of this come the mutual experiences and the consequent widening and deepening of sympathy. This, in turn, makes possible a more closely related and at the same time a more inclusive life. Closer friendships and more friends, to put it in modern terms. And this goes on until finally man discovers that the problem of his associated life is nothing more nor less than learning the simple yet hard business of living together. The more this problem is solved (I say more, for life's processes are to be considered as a moving stream; we are in the stream and not at the end of it. The movement of the waters brings us continually to new phases of the problem, we only solve one to find another), the more this problem is solved, we discover that it consists of learning the relation of our life to the rest of life, to the wholeness, the totality of the universe; our relationship not only to friend, neighbor, loved ones, but to all; to criminal, tramp, outcast, vicious, mean, and even to the beast of toil and the beast of the field. And this is not all, but also to the total of all things animate and inanimate, the clod, the star, the earth and sea, and all things therein. For the earth and sea, and even the heavens, are plaster in the hands of man. The sun is not what it was to the wandering nomad on the burning desert sands, the stars have new glory as interpreted to us by the astronomer. Even the unseen forces obey man's command. Gravitation and lightning do man's will. And these changes for man in nature are resultants from man's contact with man. "Nothing that pertains to man is foreign to me," said the Latin poet, in a comedy that tells of the exposure of a child without the least indication that such an act was either debasing or ignoble. But for us as for Terence, all that our life is related to becomes an ethical relationship; that is, a relationship between individuals. To deny this is to deny the unity and rationality of the universe. To affirm this is to affirm our unity with the life that pervades and is manifest in the universe and which we call God.

It is, then, only as we enlarge our sympathies, are inclusive, rather than exclusive in our attitude, that we begin to learn how to live together, which is to live. We are individuals, finite, conditioned individuals. We find ourselves with and in others. The more sympathetic, the more inclusive our life, the wider, deeper it becomes. The more of the meaning and significance of life that pours into our lives, the more power.

We see now the significance of the great teaching of Robert Browning that "where love is power is," and that knowledge and power are one. The sympathetic or loving man is the man of power as he is the man of knowledge.

The knowledge of the task is the evidence of the capacity to meet it. It is not by knowledge that we gain sympathy, but rather sympathy that unlocks the doors of knowledge, which leads to more sympathy and wider and deeper understanding, and thus to more knowledge.

Here, then, is our modern problem, the present day problem, the problem which has always been the present day problem, and which always will be, and there never will be another: To so learn the law of life that we may learn to live together. Or we may state it, that as we learn to live together we learn the law of life.

Man began with the sympathetic instinct. In this he was endowed with that power which surpassed in every term in which it could be measured the power of the beasts of the field. Then in its exercise he gained in knowledge and wisdom, until the day when it dawned on him that *he*, the finite creature, could by the conscious use and direction of this instinct or condition of his life, raise himself to the plane of definite creative energy, so that he could see himself as the one who *knew* himself not only as a divine or creative agent, but knew himself also in action—that is, could know that the things he did, the thoughts, feelings and deeds that expressed his inmost soul were such as were the working out of the cosmic or universal processes which we call the life of God. When you have learned or experienced this you have fulfilled the law or condition of life.

To do this is to find oneself in a moving and not static condition. To keep moving, to progressively find more life with the widening of the sympathies, is to find more life—that is to *live*. To grow is to live. To find the conditions of growth is not all. It is not the end, but the beginning of the quest. It is the beginning of life's adventure. The problem then is to will to continue to grow. To shrink back, to yield, to narrow one's sphere of action, to withhold the sympathy, is to Osslerize the soul. It is spiritual suicide. To arrive at the truth, to attain the end, is to die, for then there would be no more life,—which is above all progressive. To stop short, and assign to others the problem of learning how to live together, of moulding

the thought of another generation, is to die. There would be some glory in arriving at the end and passing into Nothingness. But to pause on the way, to give up, to deny the condition of life, is to desert. This is cowardly and not human. It is weakness, and not the divine strength of man's life that is revealed in such an action. The law of life calls us on, on and ever on. Its banner carries the strange device "Excelsior!" Man, so long as he obeys the law of life is ever young, the eternal youth of God, stirs and stimulates him. Like William Ellery Channing, he is ever young for liberty.

You know the law of life. Obey it! It is God's voice speaking the eternal word in the ear of your soul. Widen, widen your sympathy. Shut no one out, embrace all in the infinite reaches of the sympathies of your soul, and you will enter the abundant life, the life which God sets before you, you the divine creature. Sonship and daughterhood, all their glory and beauty are summed up in the power and capacity of the individual to obey this spiritual law of growth. Youth and maidenhood may change to manhood and womanhood, and manhood and womanhood to old age, and old age to feebleness, and yet the soul of man may pass from youth to youth, from glory to glory, even unto the end, unto the blackness of the waters of death, never ceasing to grow into the fulness of divine possibilities of the human creature that we call divine.

"The Mysterious Stranger"

There never has been a just one (war), never an honorable one—on the part of the instigator of the war. I can see a million years ahead, and this rule will never change in so many as half a dozen instances. The loud little handful—as usual—will shout for war. The pulpit will—warily and cautiously—object—at first; the great big, dull bulk of the nation will rub its sleepy eyes and try to make out why there should be a war, and will say, earnestly and indignantly, "It is unjust and dishonorable, and there is no necessity for it." Then the handful will shout louder. A few fair men on the other side will argue and reason against the war with speech and pen, and at first will have a hearing and will be applauded; but it will not last long; those others will outshout them; and presently the anti-war audiences will thin out and lose popularity. Before long you will see this curious thing; the speakers stoned from the platform, and free speech strangled by hordes of furious men who in their secret hearts are still at one with those stoned speakers—as earlier—but do not dare to say so. And now, the whole nation—pulpit and all—will take up the war cry, and shout itself hoarse, and mob any honest man who ventures to open his mouth; and presently such mouths will cease to open. Next the statesmen will invent cheap lies, putting the blame upon the nation that is attacked, and every man will be glad of those conscience-soothing falsities, and will diligently study them; and thus he will by and by convince himself that the war is just, and will thank God for the better sleep he enjoys after this process of grotesque self-deception.—*Mark Twain, in "The Mysterious Stranger."*

CONTRIBUTED

Historic But Empty Churches

A New Use Suggested

One afternoon recently as I was passing Trinity Church, Broadway, New York, I took the notion to go in and spend a few minutes in quiet meditation. The Church was empty save for a few people in the rear pews, who had evidently, like myself, come to enjoy a few moments of quiet breathing. It was about three o'clock in the afternoon.

As I sat thinking, with eyes closed, I suddenly heard an ecclesiastical voice. On looking up I saw that a young clergyman or curate was standing at a desk and was commencing a service, vespers I suppose. Then a woman entered from one of the side doors leading to the vestries and took a seat in a front pew.

This woman was the whole congregation. She stood when the curate stood and sat down when he sat down. The curate's words were hardly distinguishable from where I was sitting and indeed it scarcely seemed as if the few of us at the back were meant to be included in the service. At any rate we all kept our seats. There was not enough spiritual energy amongst us to bridge the physical gap formed by twenty or thirty rows of empty pews.

One needs to be charitable, but it is difficult to see in such a phenomenon as I have described anything but a mummery. Think of the situation! At this same hour there were hundreds if not thousands of people in the immediate vicinity of Trinity who would have come had there been any attraction to draw them. The financial district of New York City is one of the most congested in the world and there are within it at any time large numbers with time on their hands: not idlers, but people delayed, people awaiting appointments, visitors to the city, etc. If a man outside the church had fallen in a fit, or if a dog-fight were in progress, a crowd of several hundred people would form instantly.

The truth is, of course, that both Trinity and St. Paul's, and a large number of other churches in New York business districts, are spiritually bankrupt. It is quite true that their erstwhile residential congregations have gone, but it is also true that within their immediate neighborhoods are still more than enough residents not only to pack the churches at Sunday services, but to provide large congregations during the week.

Yet these churches are empty. They are used for the most part by people who desire to sit still and think for a few quiet moments. And I do not know whether there is today, taking everything into consideration, any higher religious use to which these buildings could be put. There is general agreement, I believe, that few Americans ever take time during the twenty-four hours to sit still and think. It is a national need, and places like Trinity and St. Paul's are well fitted to be used as places to fill it.

I think, therefore, that it would be a step forward if those who control these edifices would frankly cooperate to this end rather than persist in maintaining services for imaginary congregations. The churches are admirably fitted for meditative purposes. The

subdued light and the atmosphere of detachment assist mental concentration. Silence should be the unbreakable rule. There should be no reading of newspapers or eating of lunches, and entrances and exits should be as noiseless as possible. Nor, of course, should the meditators be disturbed by the exercises of curates or others. A. V. T.

India Never Before a Subject Nation

Many Englishmen try to justify themselves for holding India in subjection by saying "We are only doing what has always been done. India has always been a subject nation. She has always been ruled by foreigners because she is incapable of ruling herself. Therefore we are doing her no wrong. If we were not there some other foreign power would be, which would not govern her so well as we do. Therefore we feel wholly justified in continuing our domination. Indeed, we consider that we are doing her a kindness by continuing our rule."

What is to be said in reply to this claim? The reply to be made is that the claim is pure fiction. Instead of India always having been a subject nation ruled by a foreign power, never before in all her long history of 3,000 years has she had such an experience. The present British domination is the first foreign rule of any duration she has ever known. To be sure, at different times foreign conquerors have swept with their armies across her borders, and over parts of her territory, but always these invasions have been of only portions of India or else they have been temporary, or both.

Probably the foreign rule that these Englishmen have primarily in mind is that of the Mogul Emperors who reigned over most of India during the centuries immediately preceding the coming of the British. But those Mogul Rulers were not foreigners in any such sense as the British Rulers of India are. The first of their number, Baber, came from a foreign land; but he settled down in India and both he and all his successors made India their permanent home, identified themselves wholly with the interests of India and ruled the land as Indians, not as foreign sovereigns.

They were foreign in the sense in which the sovereigns of England have been foreign since the time of William the Conqueror. William came from abroad, but he came to be an English, not a foreign, King, and all his successors have regarded England as their own country, and have reigned as English kings and queens.

The Mogul rulers of India were foreign only in the sense that all the presidents of the United States have been foreign. All the presidents have been descendants of men who came to America at some time from foreign lands. But they came to make America their home and to be Americans, and therefore their descendants are rightly thought of as Americans.

In exactly the same way the Mogul Emperors are rightly to be considered as Indian rulers, not as foreigners.

But the case of the present rule of Great Britain in India is wholly different. These British rulers are foreigners and never become anything else. They are born thousands of miles from India; they come to India for the distinct purpose of ruling the country as a foreign and subject land; they never identify themselves with the people whom they rule; often they do not even learn to speak the language, but are obliged to depend upon subordinates for communication with the people; they never call India home; as soon as their terms of office are over, they hasten back to England, the land where all their interests and hearts are.

It is as if a nation in a distant part of the world—say the Japanese—should come by a long sea voyage to England, conquer the country, depose its own rulers, and thereafter, without the consent of the English, govern it arbitrarily, wholly by men sent from Japan, who never settle in England and never identify themselves permanently with England's interests, but are there to exploit the country for Japan's benefit and return home to Japan as soon as their periods of office expire. That is exactly the rule which Great Britain maintains in India. Instead of being in line with previous Indian experience, it is something absolutely new in Indian history.

And because it is so new, so wholly foreign, so wholly arbitrary, so wholly without the consent of the Indian people, and so wholly out of sympathy with Indian aspirations and ideals, it is more galling than any rule that India has ever known.

J. T. Sunderland,
President of the India Home Rule League of America, and Editor of "Young India."

The Supreme Need of the Hour

In the years 1914-15 I was in China, Japan, Australia and New Zealand, and met with eminent statesmen, church people or missionaries in those countries. The Chinese were then neutral but were horrified at the machinery for destruction, and the passions associated with the Great War. They politely but frankly declared that the Western nations were not Christian. The Japanese were in the war. I was brought into contact with some of their leading politicians and financial men as well as some of their humbler folk. One thing mightily impressed me. From not one of the Japanese did I hear a single word of disrespect or depreciation of their foes. Courteous expression was always in evidence. But when Hong Kong, Australia and New Zealand were reached all was changed. Bitterness and hate were everywhere. Evidence of an unforgiving spirit often poured from the lips of men dedicated to the service of Christ. The contrast with respect to attitude toward their enemies, between the non-Christian and Christian lands, was startling. Why?

The only reason I can assign is that when those who love Christ turn from obedience to the spirit of their Lord they are left in greater darkness than are those who have not been acquainted with His teachings.

I have recently concluded one year of travel around the world. I have met many clergymen and addressed meetings of church people in different cities. Whilst I have heard no open appeal for forgiveness on the part of these breathren I have everywhere discovered a changed attitude towards their late enemies. The word of hatred has largely been stilled. But among men and women met with in the course of travel, in hotels or on railway trains and steamships, there have remained miserable evidences of retaliation and unforgiveness of foes. Returning army officers—not

returning privates—politicians and newspapers have often—not always—combined to fan the fires of hate. International hate has been everywhere. Class hate, like an evil germ, multiplies. Many parts of the world are in an infinitely worse condition than is the British Empire or America. Our Anglo-American peoples little understand the real situation. Much of the economic stress and anguish of the present time is the legitimate fruit of politics rooted and grounded in hatreds and fears. O, for the genuine forgiving spirit! Will it come? Who will bring it? We, Thy wandering children, O, Father of all the families of the earth, wait for a fresh outpouring of Thy grace and love!

The Relief Committee of the American Friends (Quakers) has recently been reported as being engaged in furnishing one good meal per day to about 632,000 innocent starving children in Central Europe. This has done more to develop among the Central Powers a willingness to open economic and spiritual intercourse with their late enemies than have continued taunts or blockades and machine guns. The international value of this service, based on love, can never be estimated.

Whilst evil passions have consumed Europe, and so much of the world, some warning voices have been lifted in unexpected places. I remember General Smuts, premier of South Africa. During a conversation I had with him, he earnestly pled for the preaching of "the gospel of love and forgiveness." Secular newspapers have reported a speech made by General Sir Ian Hamilton in the year 1919. Referring to the soldiers he is alleged to have said: "Propaganda was necessary to harden their hearts for the job. But now the war is over we do not want any more propaganda. . . . If you wish for peace, away with hate propaganda."

If such pacific words fall from the lips of men skilled in the art of war, should not a call to forgiveness come from men consecrated to the Gospel of Peace? If a propaganda of hate was required to deceive men, or make them willing to destroy one another, is not a propaganda of love overwhelmingly necessary if the world is to be created anew? Does not a living appeal go out to ministers and laity to forgive the past, to remember the extraordinary needs of the future, to be reconciled to one another and to God? May not this become a glorious task?

Is not human nature on our side? Is not humanity built for co-operation, service, love? Do not men primarily crave peace? Are they not at bottom sick of strife and passion? Are not many men and women in many countries longing for a deeper life close to the Love Divine? Does not bad leadership take many astray? Let us then accept the Gospel leadership which will carry us to the higher altitudes where the will of our Lord is done.

We look on the frozen summits of the mountains of Switzerland where the snows of winter would never cease to gather, and from whence the refreshing streams would never flow, were it not for the melting rays of the sun. So are the icy things of the soul disintegrated by the warmth of Christ. Even the stars in their courses seem to proclaim the serenity and compassions of God. Recently I travelled across France where for many miles blasted trees and broken cities bore silent testimony to terrible violation of the commands of Jesus. But where men had shamefully wounded the Great Recreator had already commenced to heal. Young trees were tossing their pretty leaves in the sweet south wind. The gleaners were following an abundant harvest. God had already pardoned the desecration of His handiwork. He had again come with blessing to gracious mother earth who did not resist His gifts. Even so should we forgive each other and bear witness to the beauty of the things of peace.

This must be done if civilization is to continue. We must swim or all go down together. International and class forgiveness is a supreme need of the hour. Unto every reader of these lines in some way or other is committed the healing ministry of reconciliation. Shall we fulfil it? Dare we do so.?

Switzerland, 1920. WILLIAM C. ALLEN.

CORRESPONDENCE

The Community Church

To the Editor of *The Nation*:

Sir: The decadence of the pulpit is often remarked upon in the public press. There is in New York City a pulpit that stands out from the multitude—as progressive, from which the truth is as fearlessly told as it is found in *The Nation.* I am confident that thousands of your readers would be glad to hear John Haynes Holmes and Dr. John Herman Randall if they once found the place where they preach. It is in the Lyric Theater, Forty-second Street, near Seventh Avenue every Sunday morning at 11 o'clock. These men discuss the issues of today, and their message is always constructive and inspiring. Here is no catering to vested interests and rich pewholders. The Community Church for which they speak has no creed but brotherhood. It is like old Plymouth Church was when the great Beecher was hurling his thunderbolts at slavery. Here Protestant, Catholic, and Jew meet on common ground, and worship God by rousing their own enthusiasm to work for mankind.

Charles H. Cochrane.

New York City, September 18.

A HOME PRAYER.

For the family to use together at the breakfast table, or at the evening meal; or to repeat quietly with bowed heads as they separate for the night. Or for the mother to say with her children at the bedside, just before the good night kisses.

Thanks we give thee, God above,
For our precious, precious love.
May we keep it warm and pure,
May it evermore endure.
May it make us brave and strong,
Loving good and hating wrong.
Fill our hearts and souls with beauty,
Fill our hands with loving duty.
May we dwell in sunny air,
Far above all fretting care.
Banish from our hearts all fears,
Give us smiles, e'en in our tears.
Have our dear ones in thy keeping
Both when waking and when sleeping.
And through all our earthly day
May we trust thee and obey.

J. T. SUNDERLAND.

SELECTED

St. Mark's-in-the-Bouwerie: A Community Church

[Here is the story of what one city church, left stranded high and dry by the movements of population, is doing to save its life, and incidentally the life of the neighborhood in which it is located. St. Mark's, in New York City, is an Episcopal Church, but in its work it altogether subordinates denominational distinction, and devotes itself to true community development. This article, written by Donald Worth Marshall, is taken from a recent issue of the New York *Evening Post*.—EDITORS.]

St- Mark's-in-the-Bouwerie, which has recently commemorated the one hundred and twenty-fifth anniversary of the building of its present church, stands hardly fifty feet from the site of Governor Petrus Stuyvesant's original chapel, dating from 1660. But though his farm, or "bouwerie," was at that time separated from the city proper by two miles of virgin forest, St. Mark's became in less than two hundred years after the old Governor's day the center of New York's most fashionable neighborhood. Where the Dutchman had worshipped with his household and slaves, his descendants and those of his contemporaries who had also founded "old families" sought spiritual comfort—and found final rest.

Second Avenue, both north and south of the church, certainly from Sixth to Twelfth Street, had the same connotation that Fifth Avenue has today. Purely a residential street, free as yet from the obnoxious boarding house, the avenue was lined on both sides with the homes of those best known in New York society of the day. The list of householders, fortunately preserved in the informative and fairly accurate "Doggett's New York City Street Directory for 1851," would undoubtedly stir the memory of an old inhabitant and contains many names which ring even today. . . . The neighborhood of St. Mark's was crowded with families like the Stuyvesants and Fishes and Rutherfurds, still on Second Avenue there were Livingstons, Winthrops, Chaunceys, Ensigns, Leedses, Kuyperses; on other streets in the section lived such families as the Schuylers, Elliotts and Cozzenses.

Such was Second Avenue in the forties, fifties and sixties, and such was St. Mark's. For most of the families which have been mentioned were as closely associated with the church as with its neighborhood. The list of the pew holders who heard Dr. Anthon preach in 1845 a historical sermon on the first fifty years of the present church is much the same, so far as its notables are concerned, as that of Doggett. There were occasional exceptions, such as F. T. Luqueer (or Leuquare), who was decided in his attachment to the Reformed Church, and on the site of whose home on Second Avenue is built the Middle Collegiate Reformed Church. But in general the old families and the fashionable people lived near St. Mark's, worshipped there, and were buried in its vaults or cemetery when they died.

And then in the sixties and seventies the exodus began. The residential wave went elsewhere and left St. Mark's stranded. The dreaded boarding house arrived, the small cafe, and worse. Old parishioners did not sever their connections with the church; many of them had family vaults in the churchyard. But old families sometimes die out; living members become apathetic and unresponsive to the traditions of their fathers, and congregations become thinner. Worse, no one within miles cared a rap about St. Mark's; there was no resident congregation.

This same condition prevails today, but not unwatched. It is no longer regarded as a hopeless one, for the church is taking definite, active steps to build up around St. Mark's a new neighborhood—not the fashionable one of the fifties, of course, but one which will nevertheless give the church as fitting a congregation. Dr. William Norman Guthrie, the present rector of St. Mark's, told me the other day of what the church had done and what it planned to do. As he talked he strode up and down the walk through the yard west of the church, a delightfully quiet, restful and homely spot shut off from the street by a tall green hedge. Two rows of flat stones sunk into the sod marked the vaults. A fine stream of water dropped into the circular pool of a simple fountain. The church's pigeons were busy as the caretaker would let them be digging up seeds and ground creepers which had just been planted as part of the semi-circular setting for Solon Borglum's "Little Lady of the Dew."

"When I came here ten years ago," said Dr. Guthrie, "this yard was nearly bare. Nothing would grow; the trees were dying; the yard was filled with papers tossed in by passersby." Dr. Guthrie seemed to find an analogy between the decaying churchyard and the condition of the neighborhood, which he termed "frightful." "There," he pointed, "was a house of ill fame, and there, and another there. On the corner stood the Cafe Boulevard. A woman could hardly pass the corner of the churchyard at night without being approached or a man without being accosted. A key would drop out the window of almost any of these houses at the sound of a whistle below." Dr. Guthrie described the combination of careful maneuvering and fortunate circumstance which finally resulted in the elimination of these obvious evils.

But the neighborhood, though "cleaned up," still did little toward forming any part of the life of St. Mark's. The congregation at that time continued to be of the non-resident, relatively uninterested, and perpetually thinning sort. To build up a new congregation which would be a part of St. Mark's because it loved the old church and found its services and atmosphere interesting was a practical necessity. And such a congregation found its way to the church.

Then Dr. Guthrie explained his plan, a plan very largely realized, of buying buildings near the church, of remodeling them into livable apartments and of renting to people who would make the new neighborhood for St. Mark's and give it its resident congregation. The church has bought within the last few years nearly to Third Avenue on the south side of Eleventh Street and on both sides of Tenth and several houses on the north side of Stuyvesant Street. As fast as possible the houses are being remodeled both within and without for the new tenantry—"sane and serious people who are interested in arts and letters," a class very apt to be attracted by the character of St. Mark's and the personality of its clergy.

The back yard will be made into a park-like court, or "garth," a word which Dr. Guthrie declares is a

proper translation of the original "bouwerie." The ugly features of the gaunt, bare walls, fire escapes, etc., can be brought into harmony with the garth, Dr. Guthrie believes, by a carefully studied use of paint and vines. "We will utilize what we have," he declares. "The artist must work with his medium." A barred arch will separate the churchyard and the court, thus making—for the eye—one long park.

It will be seen that St. Mark's is here attempting two things: to reclaim the neighborhood, forming a decent and beautiful environment for itself, and to get its congregation gathered around it again.

In its first purpose the church is doing work of definite civic value and is converting into decent dwellings houses formerly put in many cases to no useful end.

Whether the people who come to live in the church's pleasant apartments will also attend its services is more conjectural. The St. Mark's clergy seem to have confidence in their ability to draw them once they are there. And if the new neighborhood is peopled with those whom Dr. Guthrie expects, I rather think that the church *will* have at last its resident body of church goers. The people of the new neighborhood should love the fine old church and its homely, simple, mellow spirit; should be more a part of it than the ultra-fashionable congregation of 1851.

George Lansbury's Visit to Russia

[The following report of the meeting in London, called to welcome Mr. George Lansbury, the editor of the *Daily Herald*, on his return from Russia, is taken from the *Manchester Guardian*.—ED.]

The Albert Hall was the scene tonight of much enthusiasm at the public welcome to Mr. George Lansbury on his return from Russia. Mr. Tom Mann, secretary of the A. S. E., presided, and among those on the platform were M. Jean Longuet, representing the French Socialist party, Lieutenant Commander Kenworthy and Mr. Bertrand Russell.

Mr. Lansbury said the Foreign Minister of Finland had enabled him to cross the frontier into Russia, and in return he (the speaker) had undertaken a small mission on behalf of the Finnish Government. Describing his emotions when he entered Soviet Russia, Mr. Lansbury said that it was one of the proudest moments of his life. He described the privations of the Russian people caused by the blockade and of the efforts made by the Soviet Government in Russia to save the children as far as possible from suffering. He had never, he said, seen milk or chickens in Russia except when they were being served to children, and had hardly ever seen meat except when children were eating it. All the children of all classes were treated alike. Mr. Lansbury paid a special tribute to the work done for the children under the direction of the Government by some women of the bourgeoisie who were strongly opposed to Bolshevism.

In regard to atrocities, there had been many on both sides. But the central Government has done all in its power to prevent them and to put them down. Maxim Gorky was about to publish a book on White outrages which would cause a sensation in the world. The British prisoners, who would soon return to this country, had been very well treated. Not more than two hundred of them were interned; the others were free to go where they pleased. Although private trading in food was illegal, the case against a speculator had been dismissed because it was found that he had supplied only British and other foreigners. Mr. North, the British chaplain at Moscow, had devoted himself to caring for the British prisoners, and his conduct was worthy of the highest praise.

It was quite untrue that religion was suppressed, churches destroyed, or priests persecuted. The patriarch on whom he had called had refused to receive him, but he had spoken to other priests, and they agreed that they were left perfectly free to perform their religious duties. The Church was disestablished and disendowed. That was all. It was true that the Government had placed outside the Kremlin the inscription: "Religion is the opium of the people"—(cheers),—but although he would not have done it himself he understood the action of the Government in view of the support given by the Church to reaction. The divorce laws were much the same as many people wanted here, but there was no longer any distinction between legitimate and illegitimate children. They were just children with an equal claim on the community.

Mr. Lansbury read to the meeting a message from Tcherkoff, the executor of Tolstoy, appealing to the people of this country to prevent the Government from further interfering directly or indirectly in Russian affairs. The message was received with loud cheers and cries of "We will." The Soviet Government had, Mr. Lansbury said, conclusive evidence of collusion between the Finnish General Mannerheim, the German General Belmont, Koltchak, and Denikin, and the recent *coup d'état* in Berlin was the result of that. Mr. Lansbury appealed to British Labor to prevent any interference in that country. Peace with Soviet Russia was essential to the rest of Europe. All the border States wanted to make peace, and so did the Scandinavian countries, but they were afraid to do so until Great Britain set the example. That was what Ministers of all those countries had told him.

Speaking of industrial organization, Mr. Lansbury said that the workshops were managed by two representatives of the men and one expert appointed by the Government. The Labor army showed an extraordinary enthusiasm for overcoming natural difficulties. For instance, it had built in a few days a bridge which was expected to take weeks to construct. While he was in Moscow everybody had been ordered to do eight hours' compulsory snow-sweeping a month. Remarkable work had been done for the education both of children and adults. The proportion of men able to read and write in the Red army had increased from 15 to 65 per cent.

In conclusion Mr. Lansbury said that what struck him particularly was that power had not spoiled the rulers of Russia. They lived just like other people and often suffered from hunger and cold. Lenin had no more individual power than he (the speaker) had except that given by personality. Lenin had said to him: "You believe that you can bring about in England a peaceful revolution. I don't believe it; but if you can nobody will be more pleased than we shall in Russia. Bloodshed is a bad business anyhow."

I consider that those live best who study best to become as good as possible; and those live with most pleasure who feel the most assurance that they are daily growing better and better.—*Socrates.*

THE STUDY TABLE

Sex Education

Two publications concerning the problem of sex have recently reached our desk of sufficient merit to call forth comment and commendation. One of these, William J. Fielding's "Sanity and Sex," we will review next week. The other is an English pamphlet, a sermon by Rev. Vivian S. Pomeroy of the Greenfield Congregational Church of Bradford, England, entitled "Sex Education and Religion." This sermon accomplishes the rare and difficult task of creating an atmosphere, achieving an attitude,—an atmosphere of cleanly beauty and out-of-doorness, an attitude of sane, rational, and yet aesthetic and inspiring understanding of the true value of sex. It impels one to quote at length its fresh, wholesome sentences rather than merely to review them.

There are now available many scientific books, adapted to persons of all ages, which adequately supply the necessary facts of physical life. But Mr. Pomeroy very justly questions whether mere "knowledge of the bare facts is the light that cleanses and beautifies, . . . for only in a very narrow sense is anybody educated in this question by being in possession of such facts." He has met an equally important and less frequently satisfied need,—that of "emphasizing strongly the spiritual and ideal side of sex education —of giving sex a setting in a healthy and high conception of life as a varied whole." He has avoided the "great danger of detaching sex from the great and divine motives, of allowing it to become artificially segregated."

The contrast is made striking between the unhealthy and morbid atmosphere with which the age-long habit of secrecy and concealment and aversion has surrounded this normally beautiful natural function, and that typified in Mrs. Browning's exquisite lines:

> When our two souls stand up erect and strong;
> Face to face; silent; drawing nigh and nigher,
> Until the lengthening wings break into fire
> At either curved point.

When one recalls such lines and then realizes the travesty of sex-love which is the only attained experience of many radiant young lives, the heart cries out against such prodigal waste of human and spiritual possibilities. . . . It is not only the actual evil but also the unrealized possibilities of beauty and joy which make a most melancholy sum.

Mr. Pomeroy's denunciations of the harmful and shameful methods of the past, his assertion that "keeping things dark helps to make them dirty, fosters a false shame, . . . a feverish curiosity," are now familiar to most thinking people. His unique contribution is his splendid, fearless, constructive attitude toward sex itself, his recognition of it as "the source of very much that is noblest and most beautiful and sacred in life, . . . a power which can lift a person in more ways than one to the most generous, beautiful and divine things of life."

He does not, however, ignore the darker side of the picture, but frankly points out that

it is also the source of what becomes basest and most ugly and most profane; there is nothing so bad as the corruption of the best. . . . Sex can also entrap the individual in dark and miserable struggles and drive him to cause anguish to himself and others.

But he has a remedy:—

We have no longer any business to talk about purity unless we have yielded allegiance to two truths: that sex is not shameful and sex-interest not something to be suppressed; and that every human being has a right to knowledge at an appropriate age.

Purity is a positive rather than a negative virtue and evils have their effective antidote only in frank and robust and beautiful expressions of the ideal.

Two paragraphs seem so valuable that we quote them entire. The first epitomizes the kindly, warning advice and admonition which all young people need, which might have saved many a young person not alone from the deep pit of disgrace and shame but also from the deadly and paralyzing rut of misunderstanding and failure in,—to paraphrase another's wording,—"the incommunicable technique of love":

You are hearing much these days about self-expression. And indeed self-expression is one of the supreme laws of splendid living. But *not* as understood by those who only know self as "Number One," and that one chiefly a hungry sex-creature. There is a self you are meant to realize; but it is a self living and growing by the service of others, of noble causes, of things distant but real. Don't hold yourself cheap and don't hold another cheap. Nothing wastes the powers of personality and squanders the gold of life's true romance more quickly than dissipation in sex-relationship.

You have nothing to be ashamed of in the strong desires of sex; but don't sprawl slackly and get loose. There are various sorts of loose-livers; but it is true that the loose-liver always wants the sensation, or even the spiritual emotion, for its own sake without relation to any loyal plan of life. I want you to be prepared. I want you to have a spiritual pre-arming against the emotional onslaught of sex-attraction, under which so many lives go to pieces or are made mean either through passion or an insufficiently high aim. You need to know what to do with the new and splendid experience which comes with the awakening of strange desires and first love, when

> "Haply I think of thee, and then my state,
> Like to the lark's at break of day arising
> From sullen earth sings hymns at heaven's gate."

One needs to know how to test the value of this experience; to store its power; to use its power—and it can be used in more ways than one to preserve its beauty. Don't try to smother the holy fire; but guard it. . . . It is a great thing —perhaps the greatest of all—to know that there is another person who needs you to be your best, your complete self—body and spirit. And there always is someone, present or waiting in the future. If there is no one else, there is always the One Invisible and Dear. It is unspeakably sad to miss the one who waits for you. Saddest of all to miss the one and never to know what you have missed.

You may know the melancholy dialogue in a famous novel: "You would have loved me then if I had lived a different life?" he said. "Yes," she answered simply, "I should have loved you. You were born for me. Why did you not live for me?" "I wish to God I had!" he answered. "You meant to marry always," she went on, "you treasured in your heart your ideal of a woman. Why could you not have lived so that you would have been her ideal too, when at last you met?" "I wish to God I had!" he repeated.

The second paragraph strikes a high note to which we fear few adults are as yet sufficiently emerged from the generations-old education of silence and puritanism and asceticism and false shame fully to appreciate and live up to. How many men and women, we wonder, are able without a sense almost of shock, to associate, as Mr. Pomeroy so ably does, the freeing and inspiring beauty of an ideal sex relationship with the idea of God? How many see the divine creative force alike in star and poem, in symphony and in humanity, in product of human brain and of human love, in the intangible but most real entity of soul companionship to which adequate sex expression lends wings and color? Of this he says:

Let sex circulate through all your life—but don't let it clot. This is where religion, real, human-hearted, divinely ardent

THE FIELD

"The World is my country, to do good is my Religion"

THE ORIENTAL AND OCCIDENTAL FORUM.

Founded and Conducted by Dr. N. Krishna, 1057 Belmont Avenue, Chicago, Ill.

Do you want to increase your knowledge and understanding of your fellowmen? Do you want to know your admirers and your national friends who live on another continent? Are you ready to accept the Golden Rule? Do you realize that true friends bring mental, moral and material prosperity to the individuals as well as to the nations?

The Oriental and Occidental Forum is formed to answer these and other questions. We earnestly seek your co-operation and warm sympathy in this forward movement. The Forum offers following subjects as intellectual treats and a message of brotherhood from the Orient to the Occident:

1. Japan and the Japanese.
2. China and the Chinese.
3. India and the Indians.
4. Persia and the Persians.
5. Progressive Siam.
6. New Korea.
7. Young Democracy of Asia.
8. A Message of the Orient to the Occident.
9. The Masterminds of Asia.
10. Spiritual Awakening of the Orient.
11. Constructive Friendship and Destructive Criticism.
12. Art of Making Friends.
13. American Influence in the Orient.
14. The Orient and American Prosperity.
15. The Orient and World Prosperity.
16. The Orient and the World Peace.

We supply Oriental Speakers to lecture and discuss the above mentioned subjects in Churches, Universities, Colleges, Clubs, Associations, and private homes. Luncheon, afternoon tea, and banquet parties are highly recommended to engage our intellectual entertainers.

WHERE UNCLE SAM'S MONEY GOES.

According to the United States Bureau of Standards, 93 cents out of every dollar of Uncle Sam's money this year goes for war, past, present or to come.

Only one cent out of every dollar goes for education and the improvement of the public health.

Copies of this remarkable analysis of our national budget may be secured on application to Dr. E. B. Rosa, United States Bureau of Standards, Washington, D. C.

Whereas the cities spend an average of $6 per capita for education per year, and the states and private agencies about $3 per year per capita for education, Uncle Sam with his huge billions only spends 6 cents per capita for education, —and some of that goes to the "land grant" colleges for military drill!

Without anybody in the country realizing it, your Uncle seems to have become obsessed with militarism to the exclusion of the normal, balanced interests of government. Of course the truth is merely that the army and navy have developed a "technique" for extracting from Congress huge appropriations whereas the other departments have not.

According to the analysis quoted above, the national government is levying a tax of $50 this year upon every man, woman and child in the United States, and of this amount $46.50 goes for war and militarism.

Now on top of it, that ex-actor, Congressman Julius Kahn of California, genially proposes a system of universal military training which will cost the country, according to Congressman Mondell, the Republican floor leader and watchdog of the treasury, in the neighborhood of one billion dollars a year!

American Union Against Militarism, 203 Westory Bldg., Washington, D. C.

COMPULSORY MILITARY SERVICE—SHALL AMERICA ADOPT IT?

Some Facts About the Situation which Are Not Generally Known, Also Some Opinions.

THE SITUATION

Compulsory Military Training has not yet been defeated in Congress. The House and Senate conferees did finally heed the flood of protest letters and eliminated Sections 69, 70, 71 (the draft measures) from the Army Reorganization Bill. They also eliminated Military Training,—*temporarily.*

It is too near election time to play with such political dynamite, but way is left wide open to try it later. The Bill provides for a huge and expensive staff of 17,000 officers. It is significant that this number was not reduced when the Universal Military Training was dropped. These officers form the framework into which the measure can be reinserted later. *The fight is only delayed* until the short session of Congress begins.

BRIGADIER GENERAL JOHN H. SHERBURNE ON COMPULSORY TRAINING

(Testimony before Senate Military Affairs Committee, 11-7-19)

General Sherburne: This army program attempts to bring into being a centralized military power which to my—perhaps conservative—New England brain is one of the greatest potential dangers that the institutions of the country have to face. You understand my point? *I am against centralized compulsory service.*

Senator Chamberlain: You mean universal military training, or do you mean compulsory service—do you differentiate between service and training?

General Sherburne: Yes, I differentiate, because military training may be many things; it may mean training in a high school, or it may mean taking the men away and segregating them in some camp, training them a certain length of time and sending them back to their location. The latter, I think, is the same thing as compulsory service. *As a matter of fact, the word "training" is used frequently as a camouflage to conceal the idea of compulsory military service.* The people who believe in compulsory military service believe that, as such, they cannot get it through, but that, labelled as compulsory military training, they can get it through Congress and then shortly thereafter it will become compulsory service.

THE "ARMY AND NAVY JOURNAL" ON UNIVERSAL MILITARY TRAINING

(Issue of 4-24-20)

"The bald truth of the matter is that the whole problem of universal military training must be restudied by its friends if it is to make any progress among the people. One of the *commonest* and *weakest* arguments advanced in the universal training cause is that *'preparedness' saves the lives of men.* That statement is true only to a very limited extent. The men of the German army at the outbreak of the war were prepared for warfare, and yet they were killed in appalling numbers. The original British expeditionary force was unquestionably better prepared than any army that ever left England to engage in war. Von Tirpitz said of the enlisted personnel of that force that "they were all sergeants," by which phrase he meant that they were the finest and most experienced type of soldier. Yet they, too, were killed to an extent that shocked the allied world. If military training is to save the lives of men, no such results can hope to be achieved by the short terms of training proposed in the pending bills."

Where England Stands.

"No more valuable proof of our peaceful strength and the soundness of our national life and character, could be given to the world, than the fact that we have abandoned the principle of compulsory military service."

—King George V (5-16-1920).

"From the viewpoint of the soldier universal service is the ideal system. It is necessary if we expect to go to war again soon. Personally, however, I believe the United States should shape its

---

religion gives a tremendous opportunity. It puts sex in its place as a part of the larger life; binds its undisciplined force to the great loyalties; links it to all that is highest; leads it out into the free winds of heaven—which is quite a different condition of mind from that characterizing the people who take it with them as a concentrated interest wherever they go and whoever they meet.

We need to associate closely the idea of sex and the idea of God. We may mean rather different things when we speak of God. God may be to you the best human being whose life has touched yours or of whom you have dreamed; may be the wisdom and spirit of the Divine Man of Galilee, may be, as the ancient Greek philosopher said, "all that benefits human life." From whatever point you are looking at this mountain-truth of spirit we call God, keep your thought of sex intimately associated with all the divine beauty which lures you and all the sublime hopes which impel you.

SUSAN QUACKENBUSH.

Schumann & Company

Cleaners of

FANCY GOWNS AND KID GLOVES

Having winter garments cleaned before storing them will keep out moth

PHONE DREXEL 231
ALL DEPARTMENTS

MAIN OFFICE AND WORKS
3954 Cottage Grove Avenue

WRIGHT & COMPANY
STEAM—DOMESTIC
COAL
TELEPHONE WABASH 5028
Main Office:
28 E. Jackson Blvd.
CHICAGO

Phone Oakland 489 JANITORS' SUPPLIES
Everything in HARDWARE
AT
PORTER'S
4236 Cottage Grove Ave.

conduct so as to display to the world the fact that it has no intention of going to war."—Major General William G. Price.

Bulletin, Peace Committee of Religious Society of Friends.

FREE BLACK AS WELL AS WHITE WOMEN.

During the many years that women of the United States have struggled for the ballot I have often appealed to suffrage workers and their leaders for help in battling against the disfranchisement of the negro. The answer I have received has been invariably the same, "We must have a single issue; we cannot intrude the negro question until the battle is over. When the fight is won, then will be the time to ask us to take up the cause of the negro women."

Well, the battle is over. The women of the country have received the vote. They will be able in November to go to the polls—that is, the white women will. They have won democracy for themselves. Now is the time to ask them if they have sympathy for other Americans who are disfranchised and whether they are willing to aid the colored women of this country living in the Southern States to exercise the right of franchise. That the colored people alone cannot win this right is illustrated by a story appearing in the New York *Times* of October 6 which runs as follows:

"B. J. Jones, the Negro Chairman of the Columbia County Republican Club of Lake City, Fla., who has been active in urging negro women to vote, was taken out of his bed on Tuesday night by unknown parties and with a noose about his neck was bundled into an automobile in his night clothes.

"He was carried several miles and after being allowed to think he would be lynched, was allowed to escape. After wandering about, he found a telephone and called up the Sheriff of Columbia County, to obtain an escort so that he might return home in safety.

"Besides urging negro women to vote, Jones was reported to have been organizing churches, lodges and night schools and carrying on a propaganda to have negro women expelled if they failed to exercise the franchise. He also organized meetings to instruct negro women how to vote.

"The situation caused by the incident is thought to be serious. The feeling created by the extension of the franchise to negro women is tense in other parts of the state, and state troops will probably be called to Baker County to guard the election there in November."

What is the attitude of the women of the suffrage movement toward this near-lynching of a man who was endeavoring to instruct the colored woman voter? Are there not many who, having won the ballot, wish to see it used not by the white women of the state only, but by all? Surely, as women we cannot remain indifferent to the enforcement of the amendment that we have at length succeeded in incorporating into the Constitution. We must not rest until we have freed black as well as white of our sex.

—*Mary White Ovington.*

The Suffragist.

It's a "Case" of Necessity

Your Printing will be above criticism if done by

THE OAKLAND PRESS

728 E. 39th Street
Phone Douglas 244

The Social Evolution of Religion

By GEORGE WILLIS COOKE
Foreword by John Haynes Holmes

THE STRATFORD COMPANY
Publishers
12 Pearl Street Boston, Mass.
8vo. cloth, 440 large pages. $3.50 net
Postage 20 cents
Sent to any address by mail or can be ordered from any bookseller

The Blakely-Oswald Printing Co.
PRINTERS and BINDERS
Telephone Wabash 3854 120-124 W. Polk St., CHICAGO

. . . . . *"who would be abreast of thought"*
SHOULD READ
The Christian Register
16 Beacon Street, Boston, Mass.
A Weekly Journal of Constructive and Progressive Religion
Subscription $3 Club Rates
SEND FOR FREE COPY

Bowman Dairy Company
MILK BOTTLED IN THE COUNTRY
Milk Cream Butter Buttermilk
DO OUR WAGONS SERVE YOU?
WHY NOT HAVE THE BEST?
4221-4229 State Street Telephones at all Division Offices
EVANSTON CHICAGO OAK PARK